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CARLYLE'S LATTER DAY PAMPHLETS.

NO. II, ON MODEL PRISONS.

"We will serve thee thy own soup, good master Gratio."  
*As you like it.*

Beautiful age this! when quaintness of style passes for talent, and broken sentences for wisdom! when false prophecies and foolish *dicta* have become oracles, the more venerated the more fragmentary, and of which, though nine tenths be lost, as with Sibyl leaves, the remnant is all the better for it! A funny fellow, this Carlyle, is he, and wonderful the dust he raises by dint of kickings and plungings, lefthanded thrusts and backhanded blows, original all, in so far as they are excellently awkward, and effectual, because too antic to be guarded against or apprehended. Model Prisons, his text, forsooth! what of these knows he whose code, like that of Moses, is of stone, blood-striped by Draco and Loyola.

Not by such a pilot shall men weather Good Hope, and cast anchor in Port Salvation! The helmsman who sees only "Phantasm Captains" in all who strive to imitate the Nazarine, and who finds nought but unmitigated "egoism" in self sacrifice for others' good, drifting back is he to barbarism, and mistaking the progress of society for the advance of his own shallow craft. Hast a divinely awful sense of right and wrong, prithee, and in the same breath pleadest the divinity of slavery and the duty of man to deal out pain and damnation to the criminal, only differing from his accuser in being detected, and made criminal perhaps by destitution or neglect. Us heaven help when such bedlamites turn legislators, and such vesicles set up for solids.

Presumptuous he and all his, and inconsistent too, who cut off the prisoner from hope, and eulogize the volume that declares the God-Man to have come to save such by calling them to repentance. Priceless souls these, if to be bought only by such a sacrifice. Hellish indeed that spirit which not passes by on the other side, but inhumanly strikes the prostrate and the Samaritan too, who would upraise him. Meseems none but demons can be capable of such malice, and ambitious to have their "latter day (pamphlets) like this."

No faith in the law of kindness! Disposed is he, that Carlyle, to break to useless and unjoinable atoms the stony heart, that, for aught he knows, may yet be melted into lovely forms, and moulded into holy vessels. Impiety and foolhardiness that, which dares to say "Forgive us our sins as we forgive sinners," and then awards eternal neglect to what he calls "the whole scoundrel-world, male, and female too," the savage! the repentance of any one of whom spreads joy in the courts of that heaven where the unfeeling and the Pharisaic may not enter.

Do "seven and twenty millions of Englishmen, just ready to sink into the abyss of crime, toil and moil to pay the taxes that support scoundrelism, male and female, in comparative comfort?" Eternal shame then on the one million, the Carlyles, and the lords carnal and spiritual, who have trampled the life out of the seven and twenty, and who from the high places of England laugh aloud at the worms they tread on, and mock the sympathy that is created by common suffering in the dust. "Elect of scoundrelism" forsooth! are these victims of priestcraft, and kingcraft, and foxcraft, and schoolcraft! reduced to beggary by oppression and to crime by necessity irresistible.

Reaction is it, that echo of their groans? Good heavens, avert the reaction, when, raised on those "platforms" of philanthropy, the terror of latter day priests and Levites, these "Regiments of the Devil" assault the high places, and lay hold on the upper seats, and shake from their shoulders the thrones that well nigh crush them, tossing the now-scoundrels not "over London Bridge and into the cess pools of depravity," but tumbling them hurly-burly over the ramparts of heaven, and sinking them by their millstone hearts to that abyss, where other worms, voracious and unfeeling as themselves, will have the upper hand.

The labors of Howard the butt of ridicule! his disinterestedness a reproach, and his godlike humanity a jest! And this too from one who never trod a step on any mission of love, but would strow stumbling-blocks in the path of charity. Blind folly that, which sees no difference between Howard

and his successors, Columbus and his, the first circumnavigators and the last. Mean, beyond mention, he, the hireling, who not content with murdering the king's English by inversions, distortions, corruptions, decries merit which he can not measure, and denounces philanthropy that he can not gauge. Sick are we, sick to death of such scoundrel conservatism. The slave not to be freed! Father of all, hear him! The prisoner not to be visited! Judge of the quick and the dead, he does this unto thyself! Glad will he be, who, while thy Son is writing on the ground, is casting stones at the forgiven;—glad will he be, in that other latter day, to call on the rocks and mountains to fall on him and hide him from the wrath of the Almighty, whose image he has repudiated, and whose chief law of never-failing charity he has renounced.

"Latter day Pamphlets" with a vengeance! Paul of the Gentiles foretold such, when he said, "In the *Latter Days* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." Go to, Master Carlyle, thy course is like thine English,—inverted. Thy puny shoulder can not check the great wheel of progress. The seven and twenty millions who are ready, through the oppression and contumely of the proud, to sink into crime, will continue to pity their brethren who have only fallen first. Renounce will they their oppressors, sooner than their fellow victims. Out upon thee, false one! false to that nature which God gave thee in common with the seven and twenty millions of his children whom thou hast mocked in their extremity. Uncouth is thy diction, but it befits thy infernal purpose. Continue to dash down the little cup of cold water that thou didst not fill or give to God's little ones, but remember that scalding hot it will be when, in that other latter day, it is gathered up and poured upon thy devoted head.

The platforms you dread, that have elevated the down-fallen to a level with the excelsior scoundrels whom thou servest, will continue to multiply and to lift the oppressed, and well will it be for thee, if Eternal Justice does not one day prepare for thee another sort of platform, one on which the "divine sermons" in which thou revellest will be preached by thyself. Wo to thee, inverter of sentences and perverter of Christianity! On thy knees, offender! and instead of thanking God that thou art not as other men are, implore him to put into thy head a brain, and into thy bosom a heart, that thou mayst be, what, in thy second Latter Day Pamphlet, thou dost not even seem,—a MAN.

## ENGLISH GRAMMAR.—BARRETT.

"A Grammar of the English Language: containing a variety of critical Remarks, the principal part of which are original. By JOHN BARRETT of Hopkinton, State of Massachusetts, Teacher of the Greek, Latin and English Languages. The second edition, enlarged and more correct than the former. *Exaucta emendatior que priori*.—Qui nescit linguam Latinam, Anglicam accurate intelligere non potest. He who does not know the Latin Language, can not accurately understand the English. Boston, printed for the Author, and sold by Lincoln & Edmands, No. 53, Cornhill. 1819."

The above title page gives a pretty fair idea of the book, and of its author. The probability is, that both book and author were little known in their day, but they will serve for a text, and, perhaps, on the score of originality, are far more deserving of notice than many that are more popular. Murray was in all our schools when Mr. Barrett conceived the idea of carrying out the plan that Murray had begun, viz., the teaching of English Grammar through the medium of Latin. Testimonials, prefixed to the Grammar, from the late Dr. Emmons of Franklin, Dr. Popkin of Harvard University, &c., &c., certify that Mr. Barrett was a good Latin and Greek scholar, perhaps, eminently so, and that "he was critically acquainted with *English Grammar*" also. If he was, he proved what we have often noticed, that men may be "critically acquainted with Latin, Greek and English Grammar" and not yet know how to write the English Language. The Preface is a remarkable instance of the want of common skill in this respect. "The design of the grammar," says the author, "*was* to accelerate the progress of youth in studying the English Language grammatically." Speaking of those who had previously written English Grammars, he says, "some of them have written in a style so *lofty and sublime*, that it is exceedingly difficult for young persons to understand them." That the English grammarians who preceded Mr. Barrett, were thick and muddy and unintelligible must be allowed, and their successors have certainly contrived to sustain the general character; but who, besides our author, ever suspected the early or the latter grammarians of ever using a style lofty or sublime! The preface goes on to say, and very truly too, "The author's style is far from elegant. It *was* not his design to teach youth rhetoric, but to make all the critical *remarks* and *observations* he could think of, to enlighten them as much as possible *into* the subject." Although prefaces are generally written after the work is completed, still it will not do for the writer to speak of his design in the past tense, as



if he were writing a postscript. *Remarks and observations*, being used synonymously, partake of tautology. We do not enlighten men *into* a subject but *upon* it, or *in regard to* it. It is possible that our author's Latin and Greek led him to mistake the prefix *en*, of the word *en-light-en* for *en* or *in*, a foreign preposition requiring the corresponding *in* or *into* of our language; but, if the prefix *en* be different from the affix *en*, which is the old termination of the English Infinitive Mode, the author should have known what the English idiom required, and his mistaking it only shows that the most idiomatic writers of English are not likely to be found among the devotees of Latin and Greek. The author goes on to say, "It is his *solid* opinion that no one can have an accurate knowledge of the English language who is not very well acquainted with the Latin; he has, therefore, made the Latin language his great foundation for parsing the English, consequently, he has inserted a number of Latin sentences to illustrate and prove his work to the literati of his country." We doubt the *solidity* of the opinion, but we hope no one will ever suspect us of undervaluing an acquaintance with the Greek and Latin Languages. We know their legitimate uses, but we are unwilling to believe that the ability to use our own language purely and powerfully depends upon an acquaintance with them. This is the amount of our heresy, and we are ready at any time to make an application of our theory to the dead or living writers and speakers of our language. When we were conducting a Teachers' Institute in a retired village, and were induced to utter a similar sentiment, because several of the young teachers were neglecting English to attend to Latin, a clergyman attacked us with a fury unbecoming his cloth, though in full accordance with his character, on the ground of barbarism and hostility to classical learning. We only did then, as we do now in regard to Mr. Barrett,—we let the argument rest upon the English used by our accuser, for it was not only incorrect but actually vulgar. Our author, to show the utility of a competent knowledge of Latin and Greek in the study of French, shows the derivation of several French words, every one of which he spells incorrectly, and then clinches the argument by the following case of etymology in English. "*Psalter* is derived from the Greek verb, *psallo*, to sing. A psalter is a psalm book or a song book, and a psalm is a song. I once heard a man, who was a tolerable reader, wonder that the word *psalter* was not called a *sugar box* as well as a *psalter*; for his part, he said that he never could see any *salt* in it. If the light that is in men be darkness, how great is that darkness! Hence we see the great benefit of being well acquainted with the Greek and

Latin languages." May we be excused if we give another anecdote to the same point. Many years ago, a distinguished physician, who was somewhat pedantic, and claimed an extensive acquaintance with Natural History, as well as with Latin and Greek, was turning over some beautiful engravings of Fishes, when, seeing the name *Perca Septentrionalis* on one, I very naughtily inquired what that hard name meant. "It comes," said he gravely, "from the Latin *Septem*, seven, and *striæ* stripes." But, said we, this fish has but *five* stripes! "True," said he, "but the prevailing number is seven." Those who are so unfortunate as not to be "well acquainted with the Latin language," are informed that *Perca* means Perch, and *Septentrionalis*, Northern.

But to return to our Grammar. It differs very little, if at all, from Murray, in its general principles, for says he, "Mr. Murray, in my opinion, is a very ingenious gentleman, and has made some excellent observations in his English Grammar." These did not, however, prevent our author from writing a hundred or more pages, which certainly contain some very sensible remarks upon the structure of English sentences, with which every teacher of English Grammar, on the Latin basis, should be acquainted. We have only room to notice one of them. In commenting upon his fourth Rule, "Transitive verbs govern nouns and pronouns in the objective case," he says, "Some verbs are called transitive, which in reality are not transitive, but are only so by a gross vulgar way of conception, which I shall make appear. *This town contains 500 houses.* What action is there that passes from the agent *town* to terminate on the object *houses*. So, he *shuns* bad company; He *left* the room, &c. Intransitive and neuter verbs admit an objective case after them of their own nature and signification; as, To *run* a race; *go* a journey; *dream* a dream; *live* a life; *die* a death; *dance* a jig; *sleep* a sleep. Neuter verbs imply no action; as, to stand, sit, lie, rest, lodge, tarry, be, &c. *I hear a noise*, what action passes from *me*, the agent, to terminate on the object, *noise*? If the noise be so loud as to stun me, am not I "the object acted upon?" So, I *have* a horse in my stable. I *bought* a book, I *lost* my pen, I *fear* a lion, and yet there is no other rule that I know to be given but this, 'Transitive verbs govern the objective case,' but then it must be given only by a gross vulgar way of conception."

"A good knowledge of the Latin language is an inconceivable help in parsing the English," exclaims our author, "and though the English language, for the most part, must be parsed upon the principle of the Latin, yet, in some cases, it can not. I have entertained a much more favorable opin-

ion of the English language since I studied it grammatically, than I did before. And though it is a copious good language, yet it is almost entirely indebted to the Greek and Latin for its beauties, a very few being excepted, which it owes to the French." Poor Anglo Saxon! Poor English! We know not which to admire most, the simpleness or the ignorance of thy traducer! Mr. Harrison, whose very valuable work on the Rise, Progress and Present Structure of the English Language has just been reprinted at Philadelphia, and which we recommend to all young teachers, after describing the introduction of foreign words from other languages, especially the Greek and Latin, says, 'The English language has shown no wanton or capricious adoption of foreign terms or foreign idioms. In the simplicity of its construction, it has cut out a path for itself; and neither by the introduction of classical terms, nor by words or phrases derived from any other source, has it ever suffered its onward progress of simplification to be impeded, or its leading principles to be overpowered.' And again, "In the simple specimens of our written language, and in common colloquial intercourse, it is computed that the average of Anglo-Saxon words, compared with those of foreign origin is as 15 to 5; and Dr. Hicks has observed that, of 58 words of which the Lord's Prayer consists, 55 are derived from the Anglo-Saxon. In the opening of the Gospel of St. John, the proportion of (Anglo-Saxon) words is greater; and in the first sentence of Paradise Lost, out of 41 consecutive words, only seven are not of Saxon origin."

We know not the birth place or the age of John Barrett, but he probably was brought up by his grandfather the Rev. Samuel Barrett of Hopkinton, and was, at least partly, educated by the Rev. Elijah Fitch, his grandfather's colleague. He probably was a graduate of some college, though he affixes no A. M. to his name. That he had some reputation as a teacher is amply proved by the certificates in his book, and that he was as well acquainted with Latin and Greek as he was ignorant of the use of English, if such a posito-negative comparison may be allowed, is highly probable. We remember him well. He was very short and stout, and even fat. He appeared in Boston once or twice a year, and then always indulged in a habit, which at other times he seemed to restrain. We have helped to lift the unfortunate scholar from the gutter, and have heard him deplore the periodical madness, which he was accustomed to say he inherited, and which, at these crises, he declared himself unable to control. At that time, say from 1815 to 1820, he must have been from 50 to 60 years old, and evidently so unacquainted with the ways of men as to miss the respect of that large portion of the com-

munity, who judge of the worth of a man by his tact in making money. Mr. Barrett, we believe, was a bachelor, and lived and died in narrow circumstances. We have been informed that the former editor of this Journal, Horace Mann, was once his pupil, and, if so, the venerable teacher, had he lived, would have found a better argument for his Latin and Greek theory in the polished and energetic English of his distinguished pupil, than he has presented in his own.

WALLIS.

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THE VAIN GOOSE.—EDITOR.

A Goose one day upon the shore  
Was taking airs, as if the sea,  
And land, and sky had really  
Been made for geese, and nothing more.  
"Fish are but made to cleave the deep,  
The birds through air alone to sweep,  
And beasts on land to run or creep;  
But," added she, "thank Heaven, that I  
Am made to walk, and swim, and fly."  
And then, to show what she could do,  
She waddled on a step or two,  
Or splashed about, or, on her toes,  
She flapped her wings, and thought she rose.  
A Dog, who knew the vain old creature,  
Thought this a capital time to teach her:  
And first he hinted, that true talent  
Most ordinarily keeps silent.  
"Now, if you swam as fishes do,  
Or if you, like the sky-lark, flew,  
Or matched the deer upon the plain,  
You might be reasonably vain;  
But, paddling, waddling, flapping wings,  
I call not swimming, running, flying,  
And I mistake if all your trying  
Will make you skilful in these things.  
For my part, and my parts are small,  
I'd rather shine in any one,  
As fish, or deer or lark has done,  
Than be a *Goose* in all."

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THE CHURCH AND THE SCHOOLS OF FRANCE.

Our Readers may not be aware that, since the republic was proclaimed in France, an attempt has been made by the Catholic clergy to procure an act of the General Assembly, restoring to the clergy the entire instruction and control of the National Schools. Before the time of Napoleon, every school, even the primaries, was instructed by a priest, and very little was taught in them except the creed and the elements of



the Catholic Faith. The emperor changed the system entirely, and removed every priest from the schools. The Bourbons restored the priests at their own restoration, but the late revolution set the schools free again. Now an effort is making to bring the schools again under subjection to the church, and the following extracts are from a speech by Victor Hugo, the author, who has had the manhood to speak the truth in the face of a hierarchy that would supersede God and stultify men.—ED.

“ You speak of religious teaching. Do you know what is the true religious teaching; that before which we should prostrate ourselves; that which we have no occasion to disturb? It is the Sister of Charity at the bed of the dying. It is the brother of Mercy ransoming the slave. It is Vincent de Paul taking care of the foundling. It is the bishop of Marseilles in the midst of the plague-stricken. It is the archbishop of Paris approaching with a smile that formidable *faubourg* St. Antoine, raising his crucifix above the civil war, and little disturbed at meeting his own death, if it only brings peace. Here is true religious teaching; real, profound, efficacious, popular religious teaching; that which, happily for religion and humanity, makes more christians than you make.

Ah, we know you! we know the clerical party. It is an old party. This it is which mounts guard at the door of orthodoxy. This it is, which has found for the truth those two marvellous supporters, ignorance and error! This it is, which forbids to science and to genius, the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken, has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is, which caused Prinelli to be scourged for having said that the stars would not fall. This it is, which put Campanella seven times to the torture for having affirmed that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is, which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus, it shut up Galileo. In the name of Saint Paul, it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety. To find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Molière in the name both of morality and of religion. Oh! yes, certainly, whoever you may be, who call yourselves the Catholic party and who are the clerical party, we know you. For a long time already the human conscience has revolted against you, and now demands of you, “ What is it that you wish of me?” For a long time already you

have tried to put a gag on the human intellect. You wish to be the masters of education. And there is not a poet, not an author, not a philosopher, not a thinker, that you accept. And all that has been written, found, dreamed, deduced, inspired, imagined, invented by genius,—the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject.

There is a book, a book which is, from one end to the other, an emanation from above, a book, which is for the whole world what the Koran is for Islamism, what the Vedas are for India; a book which contains all human wisdom, illuminated by all divine wisdom, a book which the veneration of the people called *THE Book*, the Bible! Well, your censure has reached even that. Unheard of thing! popes have proscribed the Bible! How astonishing to wise spirits, how overpowering to simple hearts, to see the finger of Rome placed upon the book of God!

And you claim the liberty of teaching. Stop, be sincere, let us understand the liberty which you claim; it is the liberty of *not* teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, under your ferule, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man, who thinks, can any longer pronounce without an inexpressible filial emotion; Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts, Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the states of Europe, that where the smallest number of natives know how to read.

Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from Providence, and in spite of you, a world, America; Spain, thanks to you, thanks to your yoke of stupor, which is a yoke of degradation and of decay, Spain has lost this secret of power, which it had from the Romans; this genius of the arts, which it had from the Arabs; this world, which it had from God; and in exchange for all that you have made it lose, it has received from you—the Inquisition.

The Inquisition, which certain men of the party try to-day to re-establish, with a shameful timidity for which I honor them; the Inquisition, which has burned on the funeral pile five millions of men; the Inquisition, which disinterred the

dead to burn them as heretics; the Inquisition, which declared the children of heretics even to the second generation infamous and incapable of any public honors, excepting only *those who shall have denounced their fathers*; the Inquisition, which, while I speak, still holds, in the papal library, the manuscripts of Galileo, sealed under the papal signet!

These are your master-pieces. This fire, which we call Italy, you have extinguished. This colossus, which we call Spain, you have undermined. The one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France!

Stop; you have just come from Rome! I congratulate you. You have had fine success there. You come from gagging the Roman people; now you wish to gag the French people. I understand. This attempt is still more fine; but take care, it is dangerous. France is a lion, and alive!

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#### KNOWLEDGE USEFULLY APPLIED.

The following information we take from the ILLINOIS GAZETTE, in which it is credited to E. THOMPSON, M. D. How many novels and tales must a mother read to acquire as much useful knowledge as is contained in these few paragraphs on *Poisons*.

The strong acids, such as nitric, muriatic, and sulphuric, are virulent poisons, yet frequently used in medicine, and in the mechanic arts. Suppose a child, in his rambles amongst the neighbors, should enter a cabinet shop, and find a saucer of aqua fortis, (nitric acid) upon the work bench, and, in his sport, seize and drink a portion of it. He is conveyed home in great agony. The physician is sent for; but, ere he arrives, the child is a corpse. Now, as the mother presses the cold clay to her lips for the last time, how will her anguish be aggravated to know that, in her medicine chest, or drawer, there was some calcined magnesja, which, if timely administered, would have saved her child. Oh, what to her would be all the bouquets and fine dresses in the world compared to this knowledge?

Take another case. A husband, returning home on a summer afternoon, desires some acidulous drink. Opening a cupboard, he sees a small box, labelled "salts of lemon;" and making a solution of this, he drinks freely. Presently he feels distress, sends for his wife, and ascertains that he has drank a solution of oxalic acid, which she had procured to take stains from linen. The physician is sent for, but the unavoidable delay attending his arrival, is fatal. When he

arrives, perhaps he sees upon the very table on which the weeping widow bows her head, a piece of chalk, which, if given in time, would certainly have prevented any mischief from the poison.

Corrosive sublimate is the article generally used to destroy the vermin which sometimes infest our couches. A solution of it is laid upon the floor in a teacup, and when the domestics go to dine, leaving the children up stairs to play,—the infant crawls to the teacup and drinks. Now what think you would be the mother's joy, if, having studied chemistry, she called to recollection the well ascertained fact, that there is in the hen's nest, an antidote to this poison. She sends for some eggs, and, breaking them, administers the whites. Her child recovers, and she weeps for joy. Talk to her of novels! one little book of natural science has been worth more to her than all the novels in the world.

Physicians in the country rarely carry scales with them to weigh their prescriptions. They administer medicines by guess from a teaspoon or the point of a knife. Suppose a person, in a hurry, takes an over dose of tartar emetic, (generally the first prescription in cases of bilious fever,) and feels that he is poisoned. When the case becomes alarming, one messenger is despatched for the doctor, and another to call in the neighbors to see the sufferer die. Now there is in a canister, in the cupboard, a remedy for this distress and alarm,—a sure means of saving the sick man from threatened death. A strong decoction of young hyson tea, or any other astringent vegetable, will change tartar emetic into a harmless compound.

Vessels of copper often lead to poisoning. Though this metal undergoes but little change in a dry atmosphere, it is rusted, if moisture be present, and its surface becomes covered with a green substance, carbonate or protoxide of copper, a poisonous compound. It has sometimes happened, that a mother has, for want of knowledge, poisoned her family. Sour krout, when permitted to stand some time in a copper vessel, has produced death in a few hours. Cooks some times permit pickles to remain in copper vessels, that they may acquire a rich green color, which they do by absorbing poison. Families have often been thrown into disease by eating such dainties; many have died, in some instances without suspecting the cause. That lady has certainly some reason to congratulate herself upon her education, if, under such circumstances, she knows that pickles rendered green by verdigris, are poisonous, and that the white of an egg is an antidote.

Illustrations might be multiplied, but our space forbids.



Enough has been shown, we hope, to convince the utilitarian that useful knowledge is an important element in the education of the female sex; that, without it, they are imperfectly qualified for the duties devolving upon them in the domestic relation, and poorly prepared to meet its emergencies.

#### PUNCTUATION.—NO. VIII.

The introduction of the apostrophe is a modern affair. Its chief use is to mark the abbreviation of a word by the omission of one or more letters. The improper use of this mark led to many errors of orthography, during the last century, but a better taste now prevails, and the office of the apostrophe is pretty well determined. The following rules may be of service.

1. Never omit letters when the omission neither alters the number of syllables, nor the pronunciation of the word. Thus we should never write, *lov'd* for *loved*; *heav'n* for *heaven*; *tho'* for *though*, &c.

2. Never omit letters or syllables in poetry, which are not omitted in pronunciation by *correct* readers. Thus, never write, *ev'ry* for *every*; *sep'rate* for *separate*; *fav'ring* for *favoring*; *th' obscure* for *the obscure*; *i' th' expectation* for *in the expectation*, &c.

3. Never use the apostrophe in *prose*, except to mark the possessive case, unless it be in familiar dialogues where the following abbreviations are allowed. *I've, you've, we've, they've*, for *I have, &c.* *We're, you're, they're*, for *we are, &c.* *He's, she's, it's, what's, that's, how's, there's, all's*, for *he is, she is, &c.* *I'll, he'll, she'll, we'll, you'll, they'll*, for *I will, &c.* *I'd, he'd, she'd, we'd, you'd, they'd*, for *I would or I had.* *Would* and *had* have been confounded in this way, but it is a mistake to suppose that *'d* is always a contraction of *would*, as some grammarians teach. In due time, we shall consider this matter under the head of Grammar. *'Tis, is't, was't, on't, 't will, 't would*, for *it is, &c.* *Don't, can't, was n't, is n't*, for *do not, &c.* *Wont* is now written without any apostrophe, because it is not only an abbreviation but a barbarism also. The contraction of *shall*, and *not*, is not written *sha'n't* but *shan't*. *Let's* for *let us*; *let 'em* for *let them*, &c. *I'm* for *I am*; *'t other* for *the other*; *ma'am* for *madam*.

These rules, with practical lessons on them, may be found in our "Companion to Spelling Books."

In No. 2, of Vol. XI, we gave particular directions for the formation of the possessive case, and a history of this variation of English nouns, to which we respectfully refer the

young teacher instead of repeating them here. It is generally understood that if the noun, whether singular or plural, ends in any letter but *s*, the apostrophe and *s* must both be added; but, if the noun is plural and ends in *s*, the apostrophe alone is added. The only question seems to be when the noun is singular and ends in *s*, *ss*, or *ce*, but the rule, in this case, is to annex both the apostrophe and *s*, if the possessive, in the pronunciation, contains one more syllable than the nominative. If not, the noun is treated as if plural. It may be said this rule leaves the matter to the ear and taste of the writer. It does so, but it will be found that the common ear is uncommonly uniform in regard to such cases, and very few words can be found about which there is any difference of opinion. The pronunciation of even illiterate men, may generally be followed with safety; but, if the writer is in doubt, the safest way is, to add the *s* as well as the apostrophe, for this is the general rule to which there are very few exceptions.

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**ADDITION OF COMMON FRACTIONS.**—Addition and Subtraction of Fractions are performed on the same principles as the corresponding operations in whole numbers. The first point is to explain to the pupil that we find the sum of two or more fractions having the *same denominator*, just in the same manner that we find the sum of any two whole numbers of the *same denomination*. Thus if it be required to find the sum of 1-fourth ( $\frac{1}{4}$ ), 2-fourths ( $\frac{2}{4}$ ), and 3-fourths ( $\frac{3}{4}$ ), we add the numerators 1, 2 and 3 together, just as we would add together the numbers 1, 2, and 3, if it were required to find the sum of 1 cent, 2 cents, 3 cents. Similar remarks apply to the subtraction of fractions when they have the *same denominator*.

When fractions having *different* denominators are to be added together, we cannot, in their given forms, add them together, any more than we can find the sum of two or more numbers of *different* denominations, it being self evident that things must have a *common* name, in order to be incorporated into one sum, and called by that common name. Hence, if fractions have different denominators, in order to prepare them for either addition or subtraction, they must be reduced to a common denominator.—*Fort Meigs Reveille*.

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**SECRETS.**—None are so fond of secrets as those who do not mean to keep them; such persons covet secrets, as a spend-thrift covets money, for the purpose of circulation.

## OUTLINE MAPS.

During the present session of the Legislature, a proposal was made by an intelligent friend of general education to present a set of cheap Outline Maps to every School District, it being evident that these Maps greatly aid in making the instruction practical; and as evident, that the Districts will never all be supplied if the question of purchasing Maps is left to what is called their discretion.

In the Senate, a Report on the subject was made by the Committee on Education, and the conclusion they arrived at was what every body knew before, that the Districts possessed the authority to tax themselves for the purchase of such apparatus, but they added the unfortunate remark, that it was inexpedient to legislate on the subject. We regret this decision, because, from past experience, we know that many districts will never procure the Maps, and because we believe such a donation from the School Fund is the most equal method of taxing the people, as well as the surest way of enabling all the children of the State to fare alike.


It has been objected that the Districts are the best judges of their wants, and it is nobody's business out of a district to censure those which do not choose to supply their schools with the means of explaining the studies required by law. This seems to us to be very bad logic, and very unjust conduct. If general education is necessary, in a free government; if it is a blessing to the child and to the community, insuring the security and progress of both; then the children, ALL of them, should be instructed, certainly, and without fail. If the parent does not do his duty to the child, the district should make up for the neglect; and if the district is unfaithful, the legislature should do the work, and lay the charge upon the district, unless it is too poor to educate its children, in which case, self defence, as well as common benevolence towards the innocent though neglected children, demands immediate action on the part of the legislature.

The supplying of a set of Maps, (very sufficient ones can be bought for three dollars, and we will agree to supply any town at this rate) the supply of this article is a small affair, some may say, but so was the tax on tea that blew these colonies into a flame. The *principle* involved in general education is more important than that of representation, in so far as the right of *suffrage*, without knowledge, leads to the worst form of corrupt government, and ends assuredly in arbitrary power. One of two things, therefore, should be done; either the Legislature should provide the necessary apparatus required, or it should by statute *require* the towns or districts to provide these things under a heavy penalty for neglect.


About seven years ago, the legislature granted fifteen dollars to every district that would raise as much more to purchase a School Library. Had they proposed to purchase Maps and Globes, or Reference Books, they would have shown more wisdom, but they had their own way, and the Board of Education attempted to prepare such a Library as the Districts were supposed to need. Not one quarter of the Districts purchased the Board's Library, and one third of them refused to raise fifteen dollars to secure the fifteen granted by the State. Several years previous to the grant, the Legislature had given authority to the Districts to tax themselves to raise the necessary money to purchase a Library, but few if any used the *privilege*, and their conduct on that occasion shows effectually what will be the course pursued in the purchase of Outline Maps.

The House of Representatives has not yet acted upon the Senate's Report, but it is to be feared that nothing will be done, railroads and railery, and matters pertaining more immediately to Mammon, being forced upon the attention of our rulers. At the risk of being suspected of having an ulterior object in these remarks, we repeat, that we hope the towns and districts will not fail to use the power they possess, by nature, as well as by law, to provide the necessary means for their children's instruction, and if they will apply to us, we will put them in a way to do it effectually, and at the least expense. The enterprising city of Lowell has just voted to give a set of our Outline Maps to each of its thirty or forty schools, and we can not but hope that such an example, from such an intelligent community, will not be lost. For the sake of getting Maps into the schools, before another generation of children leaves them, we have determined to sell ours *to towns* which apply directly to us, at *Three dollars* for a set of eight, on cloth and carefully colored. They are warranted to be fully sufficient for any District School, if properly used, and to any town that purchases a supply for all its schools, the editor will, if required, give a lecture on their proper use, without any charge except for travelling expenses, if any are incurred. The summer schools are about to open, and no time should be lost in waiting for the Legislature.

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 *All Communications, Newspapers, and Periodicals, for the Journal, should be addressed to Wm. B. Fowle, Editor, West Newton.*

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